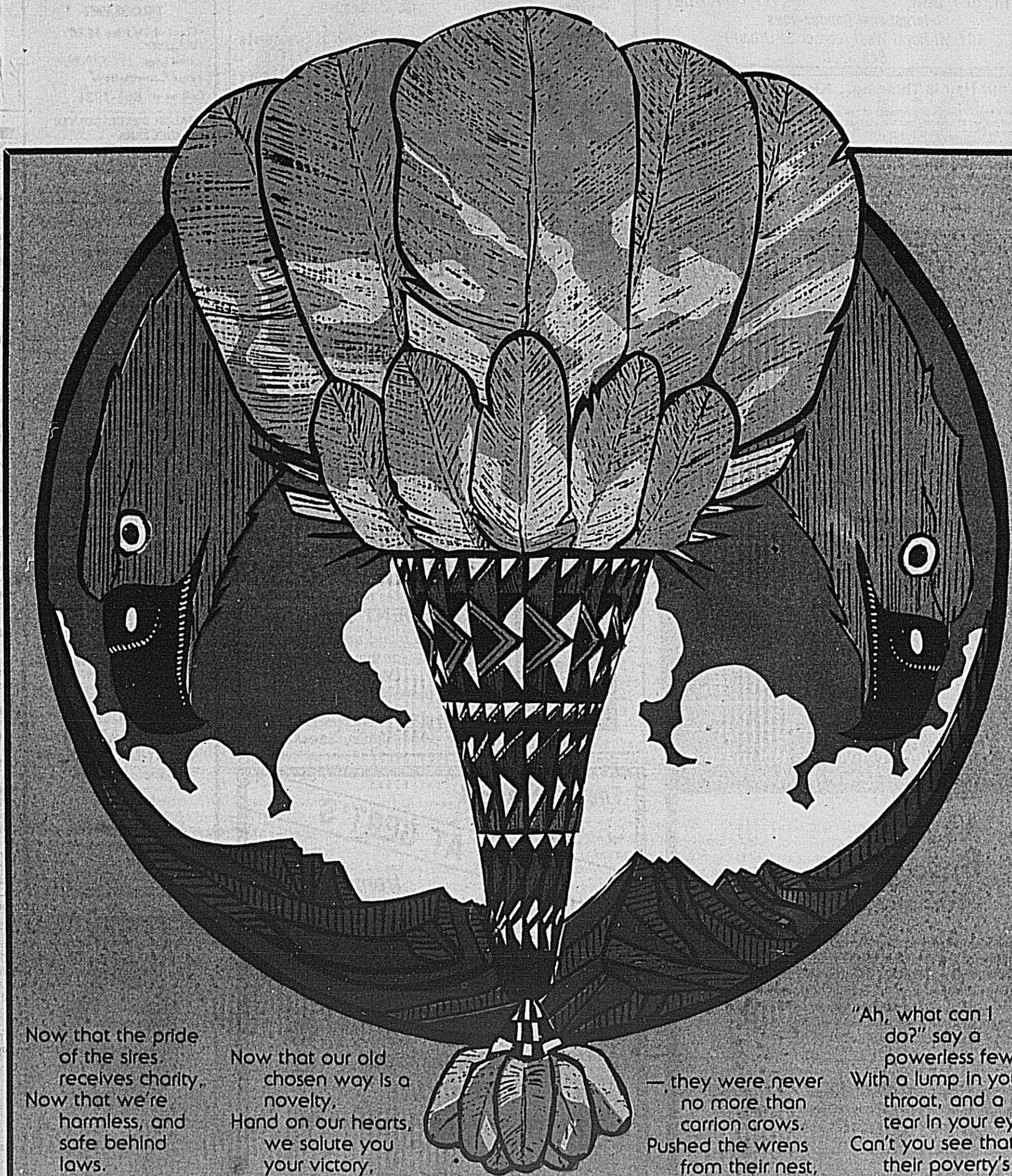




Now that the pride
of the sires
receives charity,
Now that we're
harmless, and
safe behind
laws.
Now that my life's
to be known as
your heritage,
Now that even the
graves have
been robbed.

Now that our old
chosen way is a
novelty,
Hand on our hearts,
we salute you
your victory,
Choke on your blue,
white and
scarlet hypocrisy.
Pitying the blindness
that you've
never seen —

That the eagles of
war whose
wings lent you
glory

— they were never
no more than
carrion crows.
Pushed the wrens
from their nest,
stole their eggs,
changed their
story.
The mockingbird
sings it, it's all
that she knows.

"Ah, what can I
do?" say a
powerless few
With a lump in your
throat, and a
tear in your eye.
Can't you see that
their poverty's
profiting you?
My country 'tis of
thy people
you're dying.

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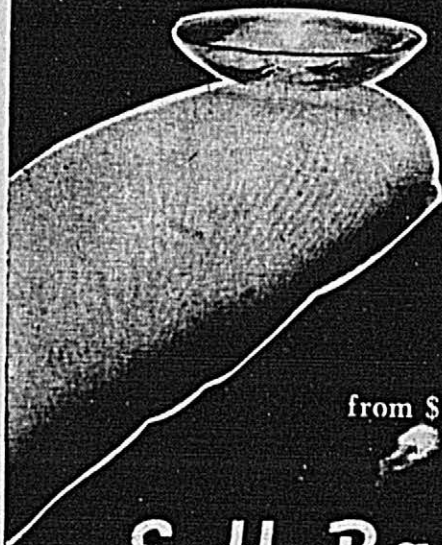
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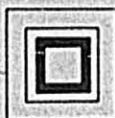
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George Ryga
"The Ecstasy of Rita Joe"

the McGill Daily

75th year of publication

comment



DAILY GRAPHIC — JULIA ASIMAKOPOULOS

Racism up north

Why don't the Indians stop drinking and get a job?

There is a racist streak in most Canadians which is so common it goes largely unnoticed, so prevalent it becomes accepted as rational.

Racial slurs against Europeans, Asians, and Africans will be verbally condemned by most 'tolerant' Canadians. Yet slurs against Native Americans fall from their lips with less embarrassment than a crumb from their white bread.

When we are not ignoring the nine per cent of our population who are native, our perception is limited to impressions of high rates of alcoholism, unemployment, incarceration, and social disintegration.

When faced with the realities of systemic unemployment amongst native peoples, infant mortality rates higher than those found in the 'developing world,' and the social ruin revealed by alcoholism and suicide rates, we hasten to adjust our blinkers — to deny that these things are happening, to deny that we bear any responsibility for this.

There is an alternative view. It can be found in souvenir shops carrying the picturesque beadwork of the 'noble savage.' Though less negative, this condescending attitude is equally unacceptable. It is a denial of native dignity.

The failure to recognize the basis of native problems and the root of our racist attitudes, stems from our failure to recognize the validity of any value system differing from our own. Our understanding of property rights, nationhood, and culture are incompatible with those of native Americans. Our ethnocentric insistence that native people assimilate remains the fundamental tension which continues the cycle of racial tension.

When Europeans first came to North America they assumed that theirs was a superior way of life — that 'inferior' societies would want to progress toward the European ideal. Some attempts were made to convert the native population to Christianity. More often, our ancestors only wanted to exploit natives for their own financial or political ends.

The fur trade which provided the foundation of Canadian wealth was based upon

the exploitation of native people. Even a cursory knowledge of Canadian history will show how Europeans manipulated native nations to fight their petty colonial wars, and, where they have been of no use to the colonizers, they have been slaughtered or forced to migrate.

Our ethnocentrism is as destructive today as it was two hundred years ago. Today, government policies are designed to force native peoples to abandon their culture, to assimilate into the white society.

We wonder why natives are not more productive with reserves and funds granted by the federal government, but never do we actually visit the reserves or listen to native demands. We continue to think of ourselves as the gift-givers while we expropriate their land, and crush their culture with our legislation.

It comes as no surprise, then, that the embarrassment of native oppression is ignored in our educational system. To examine our history, even within our own legal framework, reveals a deep and continuing injustice for which we have manifestly not accepted responsibility.

The media insured that we were aware that our recent constitution was imposed on Québec. Why has it been so easy to ignore native land claims?

It is not our intention to provide the answers to the diversity of problems faced by native people within this issue — it would be pretentious to suggest we have the answers. We do not even have space to raise all the relevant questions. We hope only that the McGill community will reassess their own commitment to native struggles, while we try to improve our coverage.

The world condemns South Africa for its system of institutionalized racism. Similarly, Canadians self-righteously poke fun at Southern rednecks. But we are forced to ask, in light of the status of native people in this country, are we significantly different?

Adam Quastel
Melinda Wittstock
Thalia Bikias

Brendan Weston
Diane Reid
Yvonne Bayer

Colin Tomlins
Joe Heath
Mike Gordon

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Natives not part of McGill's academic world

by Mike Gordon

Perusing McGill's various faculty calendars for courses on Native Peoples of Canada, one immediately finds the choices few and far between.

One would assume most departments that deal with culture, history, religion, politics or law at a major Canadian university would in some way represent Canada's own indigenous peoples. At McGill this is not the case.

Certain departments do offer courses on native people. In all, seven courses are offered in the University. Yet these courses merely reflect the efforts of several enthusiastic instructors. The remaining departments offer no specific courses on native issues, and limit their native representation to being an aside to mainstream issues.

McGill does have a Centre for Northern Studies; most students expect it to be McGill's main source of information on native peoples, their culture and history.

But Northern Studies is neither a department nor, since 1984, even a programme. It is a centre to channel academic research on the Canadian North. With grants attainable through their own faculties, Graduate students or academics can use the centre as an information bank and communications network to carry out their research.

Not all studies made through the centre necessarily address Inuit concerns or interact with the indigenous peoples of Canada's North.

"The Centre for Northern Studies has a two-fold purpose. It acts both as a window on — and a catalyst for — research being conducted at McGill. However, it also emphasizes the individual areas of expertise of its directors," explains Geography Professor Tim Moore, co-director of the centre.

More's responsibility lies in the physical or 'pure' sciences of the centre, while co-director Professor Marian Stenbaek is responsible for coordinating social science research.

According to Moore, very little research is done by the centre itself. His job is the maintenance of "McGill's commitment to the North," including the centre's two research stations at Schefferville and Axel Heiberg Island.

As a specialist in modern communications, co-director Stenbaek is working to establish modern technology in remote northern communities. By installing satellite dishes and computer communications, Stenbaek hopes to establish an inter-community network throughout the north. This network would act as an alternative to the geographical limitations of regional seminars.

Stenbaek is also the only non-Inuit on the Inuit Communication Commission, and is current-

ly attending an international conference in Copenhagen, Denmark. The conference includes delegates from Iceland, its Home Rule Government (Denmark), Alaska and Northern Canada. (Stenbaek is also attempting to include Siberia).

Researchers working through the Centre for Northern Studies often do have contact with Native communities, such as the Cree. Moore contends that connections made between researchers and indigenous peoples

Funding has always been on a year to year basis. Our current lease on Sherbrooke is only good for two years, after that, we don't know where we'll be," Moore said.

According to Moore, funding comes to students almost entirely through grants. Two McGill students recently received two out of only five such national research grants.

"The Department of Indian Affairs also offers grants, both to encourage students, and to

settlement.

Müller-Wille's course covers "the processes leading to the current inclusion in the Constitution. It is a contemporary view of how indigenous peoples have had to adapt and assimilate to the environment, culture, and economics of European settlement," said Müller-Wille.

The course essentially deals with the political geography of Canada's indigenous peoples. The Indian act, native land claims, treaties over the last century are all examined, says Müller-Wille, "to raise the level of awareness amongst students.

"People have to change their ignorant, naive, and stereotypical perceptions of native peoples. Students are stunned to learn new information, and that these people live within their own country," Müller-Wille added.

The professor is also pleased that, for the first time, he has in his class a Dene from the NWT, an Inuk from Baffin Island, a Greenlander, and a Cree from the Mackenzie Valley. He also pointed out that several of his other students are taking initiative by going to visit the reserve at Kahnawake.

Religious Studies

Only one course, entitled *The Native Canadian Religious Experience*, is offered in the department of Religious Studies at McGill. Chris Trott, in association with Concordia, will be teaching the course in January. However, this course also does not discuss at any length current native social issues.

Trott admitted, as an instructor of a survey course, that he will focus mainly on traditional material. He said the course is meant to work within the general boundaries of the Comparative Religions course.

"However, being trained as an anthropologist, I will deal with religious changes due to the impact of missionization, and with modern spiritual movements, as well," said Trott.

Law

The Indian Act, the Northeast Agreement, and the Charter of Rights all have severe implications for the civil rights and status of native peoples in Canada. Of any faculty that should place crucial emphasis on indigenous peoples and their place in society, the Law faculty should take precedence. The one course the Law faculty offers in the specific interests of native rights was cancelled.

Associate Dean Academic of Law, Professor Peter Haanappel, explained the course, *Aboriginal Peoples and the Law*, was being taught by a sessional lecturer. According to Haanappel, when the lecturer announced he could no longer teach the course, it was too late for the Law faculty to find a qualified replacement.

Although it is no longer being

offered this year, Haanappel claims the course, does cover native issues such as the James Bay Agreement, and land and fishing rights. He also pointed out that adequate native coverage is available to Law students as part of their overall curriculum.

Social Work

The School of Social Work has its own cross-cultural specialist, Carole Christensen, who teaches a course called *Social Work Practice in a Multi-cultural Context*.

Christensen describes her course as a "critical historical analysis, from the Canadian viewpoint, of the founding races concept.

"I talk about how native peoples are left out not only of textbooks, but have been culturally ostracised by government policy. I show how documents such as the Indian Act were codified in a paternalistic, colonialistic mentality," Christensen said.

Christensen also covers current social issues. Self-help efforts, community development, sovereignty and the new Charter of rights and Freedoms are some of the topics she addresses in her course.

According to Christensen, about 50 per cent of her students are in the School of Social Work.

"I have students in Industrial Relations, Psychology, Sociology, Management, and Anthropology. Most are aimed at applying the information to their own various interests, due to the inadequacy on the subject in their own departments," she said.

"Every year students vote for their choice of three different cultural groups to come to McGill for an informal symposium. This is the 11th year of the course, and 75 per cent of the time students opted to study native peoples," added Christensen.

Students in Christensen's symposium engage in a casual, personal, and intercultural forum. Conversation between students and people from these ethnic groups is supposed to occur spontaneously, with students drawing their conclusions in relation to the main theories of the course. The delegates then make an informal presentation/analysis in front of the other students, once the guests have left.

"I was aware that when students go out into the multi-cultural society we live in, they carry their own biases and prejudices. The course acts to make them self-aware that these cultural biases act are unethical, and are obstacles to be overcome in society," she added.

In addition to her course, Christensen has been instrumental in setting up, within the school, a certificate training programme for native social workers.

HISTORY

101-339B CONCEPTS OF HISTORY IN ANTIQUITY. (3 credits; Not open to students who have taken 101-499D).

101-340D THE ORIGINS AND DEVELOPMENT OF VICTORIAN BRITAIN. (6 credits; Prerequisite: 101-204D or consent of instructor)

101-341A THEMES IN U.S. SOCIAL AND ECONOMIC HISTORY, 1800-1877. (3 credits; Prerequisite: History 101-211A or consent of instructor). The social and economic developments of the United States during the Jacksonian and Civil War eras. Topics include: industrialization, urbanization, migration, slavery and race relations, and the labour movement. MWF 14:00-15:00 Professor Randall

101-342A THE HISTORY OF CANADA'S EXTERNAL RELATIONS: 1867-1939. (3 credits; Prerequisite: History 202A and 203B).

101-343B IDEAS AND METHODS IN CANADIAN HISTORY. (3 credits; Prerequisite: History 202A/203B or consent of instructor).

101-344A THE RISE OF POLICE INSTITUTIONS IN BRITAIN AND THE COMMONWEALTH. (3 credits; Prerequisite: One course in British, Canadian or American history). Deals with the origins of law enforcement from Saxon juries through Norman justices of the peace, to Scotland Yard and the London Metropolitan police. Special attention will be given to the Royal Irish Constabulary and its influence on the growth of rural police in Commonwealth countries. MWF 10:00-11:00 Professor Senior

101-348D JAPAN AND THE WEST. (6 credits; Prerequisite: Permission of instructor. Not open to students who have taken 101-418D). Interaction of Japan and the West from the mid-sixteenth century. Focus on the Western impact upon the intellectual, political, economic and social development of Japan from the mid-eighteenth century. The composition and function of the "cultural mediators" — for example, Japanese pioneers of the Western studies, the foreign employees of the Japanese government, and Christian missionaries. TTh 15:00-16:30 Professor Ota

101-349A HEALTH AND THE HEALER IN WESTERN HISTORY. (3 credits; Prerequisite: consent of instructor).

101-351A THEMES IN U.S. SOCIAL AND ECONOMIC HISTORY, 1877-1960. (3 credits; Prerequisite: History 101-221B or consent of instructor).

101-352D EMERGENCE OF ENGLISH CANADA, 1791-1867. (6 credits; Prerequisite: History 202A and 203B or consent of instructor).

101-355D GERMANY 1806-1918. (6 credits; Prerequisite: History 235D or a European survey course or consent of the instructor).

101-359B MEDICINE, POLITICS, AND SOCIETY SINCE 1789. (3 credits; Prerequisite: Permission of instructor. Also available to first-year medical students in their options program).

101-361A THE CANADIAN WEST TO 1905. (3 credits; Prerequisite: 101-202A and 101-203B or equivalent. Not open to students who have taken 101-362D or 101-362A). An examination of the development of what is now the Canadian West from the 17th century to the entry of Saskatchewan and Manitoba into confederation. Topics to be considered include: culture contact between native and European; the fur trade; entry of the West into confederation and its evolution from colonial to provincial status. TTh 13:30-15:00 Professor Thompson

101-362B THE CANADIAN WEST, 1905-1980. (3 credits; Prerequisite: 101-203B or equivalent. Not open to students who have taken 101-362D or 101-362A). An examination of significant themes in the history of British Columbia and the Prairie Provinces from 1905 until 1980. Topics to be considered include immigration, economic development, regional protest movements and class conflict within the West itself. TTh 13:30-15:00 Professor Thompson

101-363D CONTEMPORARY CANADA, 1890-1970. (6 credits; Prerequisite: History 202A and 203B or equivalent, or consent of instructor). This course will study Canadian social and political development since 1890, with emphasis on reform movements, third party protest, urbanization, regionalism, war, foreign policy (notably Canadian-American relations), and the Quiet Revolution. TTh 15:00-16:30 Professor Miller

have never, to his knowledge, been plagued by problems.

"We have our guidelines for ethical research. All of it (research) is aimed at improving the lot, be it environmentally, culturally, or whatever," said Moore.

A recent effort in this endeavor was research done on place-names. The Inuit have been lobbying the federal government for years to have Northern place-names, listed exclusively on official maps in English and French, included in Inuktitut as well. This provision was approved in the recent Northeast-Québec Agreement.

Professor Jack Cram is the director of the Education Department's teacher training programme, and as a former director of the Centre for Northern Studies, brought his programme to the North.

"Most of the problems with the centre stem from its off-campus, nomadic existence.

enhance Canada's reputation for expertise in northern research," said Moore. "But we hardly ever get what we ask for."

One thing is for certain. The centre's new offices, situated in an imposing, futuristic building on Sherbrooke Street, give not an impression of lack of funding, but of lack of organization.

McGill departments

Geography

Professor Müller-Wille teaches the only course in the Geography department dealing entirely with native material, *Indigenous Peoples and Their Lands in Canada*.

Müller-Wille agrees courses in other departments, where native representation is of great significance, often neglect or generalize the role of indigenous peoples. He finds it strange that a course in the History department, dealing with the prehistory of North America, can barely mention the anthropological role of natives in

Indigenous people struggle for self-determination

by Adam Quastel
and Joe Heath

To many Canadians, relations between native people and the Canadian Department of Indian Affairs consist mainly of confusing legal wrangles over land. But to most native groups, the issue at stake is not the ownership of small tracts of land, but the larger question of internal self-government.

Land claims play a pivotal role in the native fight for self-determination and sovereignty over land which is rightfully theirs.

The native people of Canada are fighting for independence from the vestiges of Canadian colonial policy. Their struggle for self-determination has led them into complex negotiations with the federal government, the provinces, and each other.

Essentially, the concept of native self-government is a simple one. Writes Del Riley, former president of the Union of Ontario Indians: "Indian people are saying that we are not satisfied with someone else shaping our future and running our affairs. Instead, we want a future that will take into account our spirituality and our traditional forms of government, that will allow us to live the kind of lives we desire..."

"We have regional differences, of course, but all across the country Indians are saying, 'We want basic human rights.' Sometimes it is termed 'self-determination.' Our quest for self-determination includes controlling those institutions that affect our lives. This is what Indian people are saying. Some Indian nations in Canada, of course, have gotten down to a lot more detail, a lot more substance of what all of that means. But the basics of the Indian position and their goals are the same across the country."

The UN Universal Declaration of Human Rights and the Declaration Regarding non-Self-Governing Territories, which Canada has signed, states that in a territory where there are people who have not yet attained a full measure of self-government, it is the responsibility of the state to do its utmost to promote the development of political self-determination.

According to the Dene declaration, passed at the Second Joint General Assembly of the Indian Brotherhood of the NWT in July of 1975, "The African and Asian people — people of the Third World — have fought for and won the right to self-determination, the right to recognition as distinct peoples and the recognition of themselves as nations."

"But in the New World, the Native peoples have not fared so well. Even in countries in South America where the Native peoples are the vast majority of

the population there is not one country which has an Amerindian government for the Amerindian peoples.

"Nowhere in the New World have the Native peoples won the right to self-determination and the right to recognition by the world as a distinct people and as Nations."

One of the problems native people face in their fight for self-determination is the regional disagreement and overall lack of homogeneity amongst the native peoples of Canada.

A solution with the federal government could only be ex-

established institutions. This difference in position creates a difficult challenge for native and federal negotiators.

The contemporary native movement in Canada dates from 1969, when the fledgling Trudeau government produced a new native people's policy. After several months of consultation with native leaders, Jean Chretien's Department of Indian Affairs produced the infamous White Paper on native policy. In the new policy, the dismantling of the Department of Indian Affairs was suggested, along with

Indian Lands Act expires our people would be left with no land and consequently the future generations would be condemned to the despair and ugly spectre of urban poverty in ghettos."

Because of the outcry, the Trudeau government withdrew the policy in 1971, replacing it with a one of friendly dialogue with native groups.

But according to David Nicholson, former deputy assistant minister of DIAND, the government of Canada would still like to implement the White

growing. Despite, benefits of the agreement, native people were forced to give up land that they feel was rightfully theirs.

On a positive note, the James Bay agreement served to unite the Cree people; they were forced to band together in order to negotiate with the government. Today they are using the skills they learned over the past fifteen years to fight for native rights in Canada.

David Crombie, Minister of Indian Affairs, claims he likes the idea of native self-government. The problem, however, is that his view of self government may differ from that of the natives, and it is as yet unclear if the department will continue its paternalistic attitude.

"The federal government supports a very limited concept of Indian government," Nicholson said. "Its perception of Indian government is that Indians will exercise powers the minister now exercises on behalf of Indians."

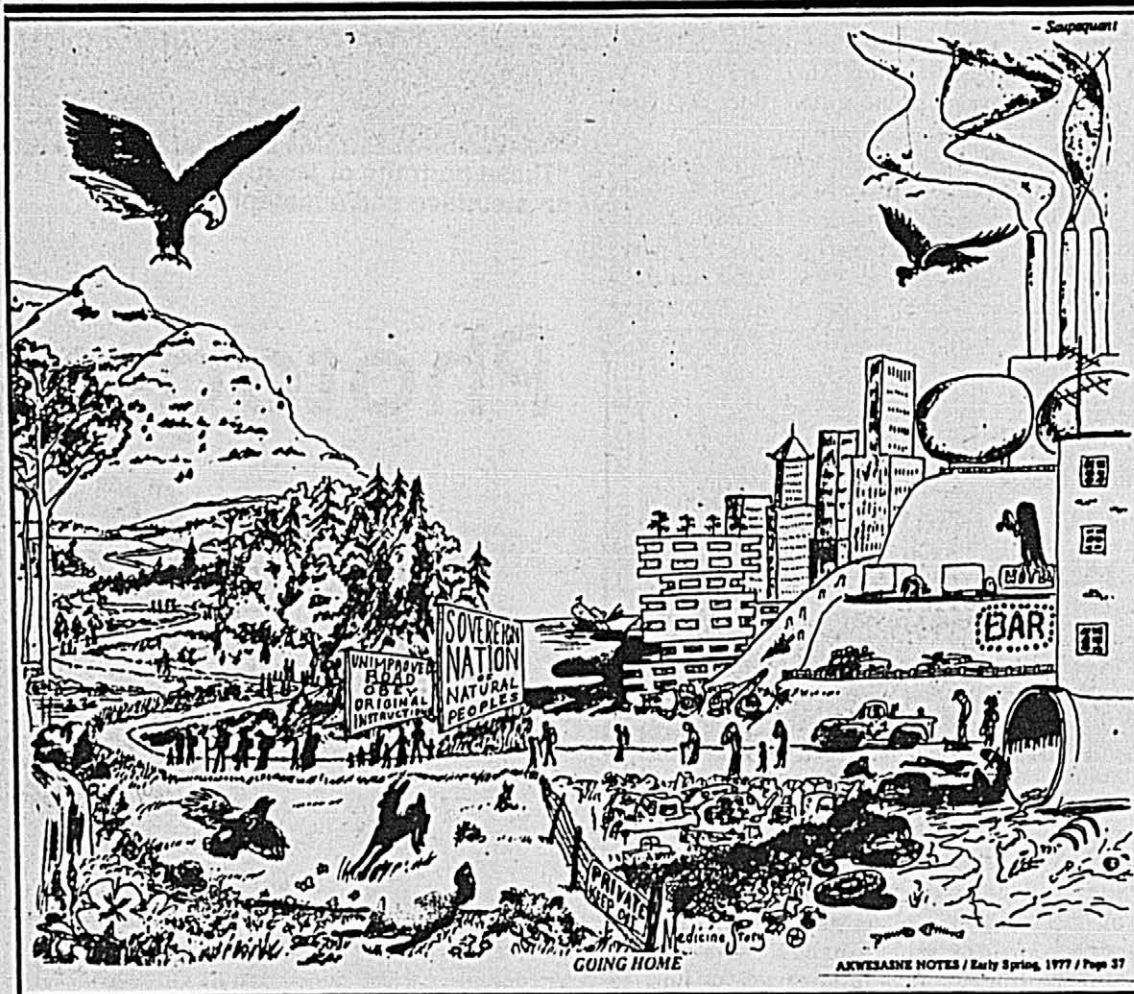
The native struggle for self-government and national recognition has reached a log-jam over the repatriation of the Canadian Constitution. Native groups are still fighting to have their right to self-government embodied in the constitution.

The First Minister's Conferences on Aboriginal Constitutional Matters was convened to come to an agreement between the native groups and the Canadian government. The Conference was scheduled to convene four times between 1983 and 1987, when it was expected an agreement would be reached.

Three native groups attend the conference, representing Status Indians, Inuit in Northern Québec, and native groups in the far north. Two levels of government — federal and provincial — are also represented. The third meeting, which took place in April of this year, collapsed on a sour note as dialogue broke down.

Canada will not be able to continue its anachronistic native policies. If Canada pretends to follow UN principles for self-determination of nations it is only a matter of time before the hypocrisy of the system becomes intolerable.

With the native peoples movement growing, it is time for a complete re-evaluation of Canadian policy. This may infringe on the government's sovereignty over Canadian territories. But Canadians must keep in mind what native people have told us time and time again: the wealth of Canada is based on land, and its resources, which more rightfully belong to the indigenous peoples of this country than it does to the numerous immigrants to this land.



pressed in the broadest of terms. Under such an agreement, local groups would have to hammer out their own agendas for self-government.

Opinions amongst native peoples differ. Some bands are content with the present system of municipal style government; others, like the Mohawk nation, have laid out entire programmes for self-government.

Says a 1985 Mohawk Position Paper to Canadian government, "The community level is the primary political unit because the people are sovereign. It would be necessary only that Canada in law recognize our rights to self-government... We are not only asking and do not want the government to 'give' us any rights, only to recognize in law that we have them."

When the members of the Mohawk nation demand self-government, they are asking for their own legislative and judicial bodies, completely separate from those of the federal government. Other nations, however, are not asking for complete autonomy, and are willing to use some of the Canadian government's

the assimilation of native peoples into mainstream society.

Says a 1969 statement of the government's 'Indian policy': "The government believes that its policies must lead to the full, free, and non-discriminatory participation of the Indian people in Canadian society. Such a goal requires a break with the past. It requires that the Indian people's role of dependence be replaced by a role of equal status, opportunity and responsibility, a role they can share with other Canadians."

Native reaction was swift and vehemently opposed to the new policy. Native people made it clear that they did not want to be brought into the mainstream of Canadian society.

"We have studied carefully the contents of the Government White Paper on Indians," reads the presentation of Alberta Chiefs to Pierre Trudeau, "and we have concluded that it offers despair instead of hope. Under the guise of land ownership, the government has devised a scheme whereby within a generation or shortly after the proposed

Paper, and only backed away in 1971 because of native outcries.

Writes Nicholson: "It is my analysis that the process of policy development within the department never conformed to that of the joint decision-making model. The Policy Development Branch of the Department of Indian Affairs continued to conduct its affairs as it had prior to 1969, not by consulting but rather by imposing its policies on Indians."

The most important incident since the sixties, and the government White Paper, has been the James Bay agreement involving the Cree people and the Bourassa government's designs to build an enormous hydroelectric project in the James Bay area. The outcome of the talks, which lasted four years, was that after numerous court hearings, the Cree people surrendered the a majority of their land in exchange for a variety of specific rights and privileges. Although this agreement has been hailed as the most generous and progressive of land claims in Canada to date, native dissatisfaction is

Native march

by Peggy Lavery

Twenty natives from across the Americas marched from Montréal to Ottawa to promote solidarity with the struggle of Guatemalans for national liberation and to pressure the Guatemalan government and its supporters to restore basic human rights. Organizers also hope that the march will sensitize Canadians to native issues and get relief funds for Guatemalan refugees.

The march began November 6 at the Caugnawaga Survival School and ended at the Guatemalan embassy in Ottawa on Nov. 12. The marchers were met in Ottawa by local native support groups.

Letters and two petitions demanding respect for human rights in Guatemala, and federal involvement in ending genocide and providing relief for the refugees, were handed over to the Ambassador of Guatemala.

The 20 marchers represented native nations including the MicMac, Dene, Algonquin and Mohawk Nations, as

(napalm with white phosphorus) for Mayan villages, but selective in Métis villages and cities," according to Hunahpu, a refugee who asks his full name not be used for fear of domestic harassment.

"Even the poorest Latinos admit they are poor but say, 'at least we are not Indians.'

"There is also subtle racism when Mayans are always called 'Marie' if they are women; 'Pietro' if they are men," he said. Three quarters of Guatemalans are Mayan natives, as are 90 per cent of the guerrillas. Hunahpu claims the Guatemalan revolutionary opposition has eliminated racist colonial terms like 'Indian' from their language.

Co-organizer Audrey Mitchell agreed, noting that 'tribe' has a "savage connotation" and the term 'nation' is preferable.

From her experience as a native in Québec, she sees the role of native women's groups as a response to sexist federal policy, rather than to any sexism in native culture. "Our culture is matriarchal," she said, explaining



DAILY PHOTO — AUDRY MITCHELL

well as the Quechuan of Peru and Mayans from Guatemala, Honduras and Mexico. "(The march occurred) in the context of the awakening of native conscience across the Americas to spread the idea of solidarity," according to Felix Atencio, co-organizer of *The Coalition of the Indigenous People of the Americas*.

With less than two months of organizing, the coalition received support from native groups across Canada. Funding came from individual cash donations, as well as supplies and volunteer work from native groups and supporters.

The situation for the indigenous people of Guatemala today is one of repression, forced disappearances, torture, massacres, kidnappings and involuntary relocation, according to the coalition. Guatemala has suffered under a US-backed military regime since 1954. Most observers doubt the credibility of recent elections.

Fertile land and resources such as oil, nickel and uranium have been expropriated by the régime for foreign and domestic businessmen, thereby forcing the indigenous population off their land.

Almost a million Guatemalans have been forced to flee to neighboring regions; 35,000 are reported to have disappeared; and more than 700 persons have been killed since January, 1985. Many have looked to southern Mexico for solidarity and are being helped by independent church and peasant groups.

Subtle and overt racism against natives are also concerns of the coalition. "The repression is indiscriminate

that although chiefs were male, they were traditionally elected only by the women of the tribe.

"The woman has a very difficult role raising children among malaria and disease, but men work hard in the fields," said Hunahpu. "It is not for (foreign feminists) to tell us how to liberate ourselves. We need unity to fight the system — not equality to oppress."

Atencio criticizes the political left for ignoring natives in Latin America: "There are Central American solidarity groups here but none of them deal with native issues. In Peru, The United Left party devoted only half a page in a hundred-page policy statement to native issues."

Heir to an advanced civilisation ravaged by the in the 17th century by Spanish Conquistadores, the Mayans have endured over 400 years of oppression, expropriation, and cyclical genocide. They now inhabit the poorest 50 per cent of lands in western Guatemala, as well as parts of Mexico and Honduras.

The Mayan guerrillas are labeled 'communists' by Reagan and the Guatemalan régime. Hunahpu scoffed "We don't need communism. The destiny of all people is to be free."

"It's collective system," explains Atencio. "They see a strong community spirit as communism."

The petition can be signed at the Daily office in Union B03, and donations for refugees can be sent to the coalition headquarters: Coalition of Indigenous People of the Americas, 2135 Beaudry, Montréal, Que. H2T-3G4



"These portraits of Montréal natives are intended to work both on a surface and a metaphysical level."

Photographer reveals urban natives



"...It is with dealing so powerful."

Supporting the Québec natives in federal prisons

by Brendan Weston

Since the position was created in 1984, Lylee Otter has been the native liaison worker of the Native Parajudicial Services of Québec at 3465 Côte des Neiges. She is the only civil servant in the province available to help native prisoners. She travels between Archembault, Cowensville, La Macaza, Laval, Le Clerc, Montée St. François and the Des Plaines detention centres, helping inmates with terms of two years and over, who fall under federal jurisdiction.

The other six regions of Canada all have at least one native liaison.

Daily: What are your principal activities as liaison?

Otter: I assist inmates by helping them to communicate with prison staff, referring legal questions, applying for parole, legal absences, transfers, employment and education opportunities, family and personal visits, community contacts, internal group organizing and co-ordinating media and volunteer work.

Daily: Are there many natives now in prison in Québec?

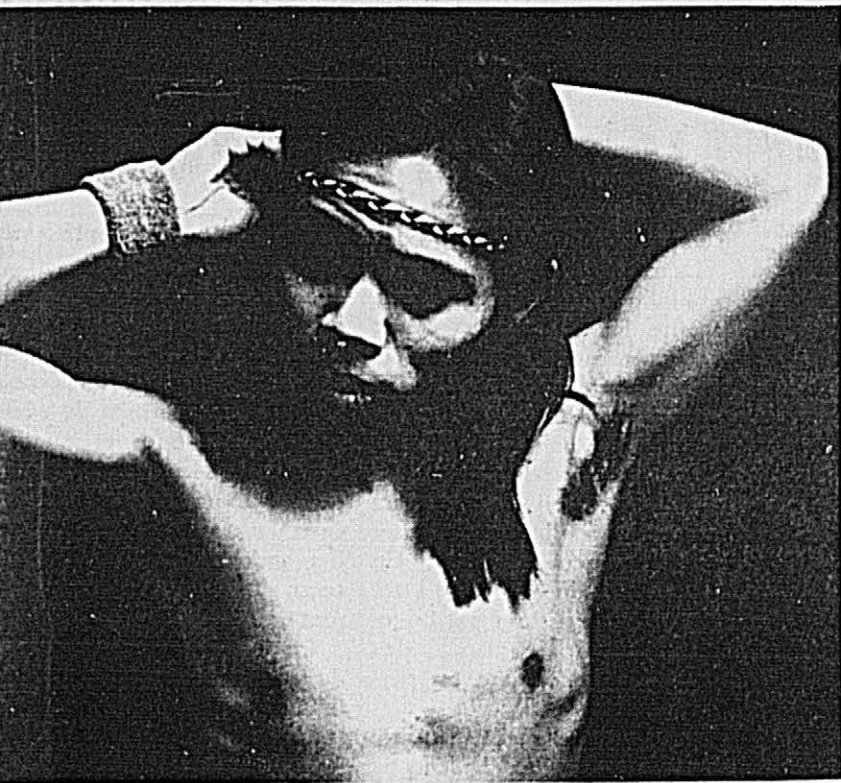
Otter: Over the past year has fluctuated around 30 inmates under federal jurisdiction. Amos (a provincial prison) has a few natives as they are but they don't keep statistics. Daily: How does Québec compare with other regions in native incarceration?

Otter: It's much worse in Québec. Québec is more isolated than the same amount of Whites. When more cities, it gets worse. If control over their own prisons, probably would be a lot better. Daily: Could you cite progress you have seen in prisoners' rights?

Otter: We've accorded the same status as other prisons, so that Elders give spiritual guidance and desire it.

Daily: Linguistic difficulties also create difficulties.

Otter: I can remember an Inuit man didn't know the language. I had to get I'm a Mohawk from



he can read read their faces like one reads the landscape and
wards delve into the mystic qualities that make up an
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(eight miles south of Montréal). He was able to transfer to the provincial jail in Amos, where there were people who spoke his language. Under certain criteria, prisoners serving federal sentences can be transferred to provincial prisons.
Daily: What else could be done for native prisoners?
Otter: When it comes time for reinsertion into society there is a stigma. Even though they are 'free' they are not really free. It's a problem for all prisoners. But there is a need for a halfway house; somewhere near to the community so they can be in touch with their culture.
Daily: Is there a need for a provincial native liaison?
Otter: There is a need. For people who are incarcerated in southern Québec they are often 500 miles from their community. Volunteers can help close the gap by bringing the community into the prisons. Caroline Oblin, a McGill student in Social Work and a Cree from James Bay has been working on the issue.

McGill receives Ryga

by Colin Tomlins

George Ryga's play *The Ecstasy of Rita Joe* is more than 19 years old. Time has treated it well on the whole, but it has begun to wear a little around the edges.

Speaking at McGill Tuesday night, Ryga acknowledged that it is no longer his role, and by extension the role of the play, to speak on behalf of Canada's native people. "Now there are native people working in theatre. They're doing it themselves. They're writing the history of the west coast."

The play is an examination of the paternalistic and racist attitudes the majority of the population exhibits towards those unfortunate enough to be both poor and non-white. Through the reminiscences of the protagonist — Rita Joe, a native woman up before the courts on a bogus prostitution charge — Ryga delineates the manner in which the majority oppresses "their" native people.

Rita Joe is about one of the dispossessed. Bearing the triple oppression of being a woman, poor, and a native, she is forced into a world where no-one ever hears anything she says. However articulate she may be, her status ensures she will be ignored.

In the play, Rita Joe seeks to escape the court she stands before by day-dreaming about her past. Her past is, however, a small source of solace.

In one of the most telling reminiscences, she recalls how her (white) elementary school teacher tried to justify Joe's forced assimilation:

TEACHER: A melting pot! Do you know what a melting pot is?

RITA: It's... (shrugs) a melting pot! (the class laughs)

TEACHER: Precisely! You put copper and tin into a melting pot and



"I think that if the portrait genre in photography has anything magical, special, or meaningful...

out comes bronze — it's the same with people!

The teacher ends by musing that Rita Joe will never be bronze.

This theme of (white) people in positions of authority trying to force Rita Joe to assimilate, to become a good apple (red on the outside, but white on the inside) recurs constantly throughout the play. From the social worker who has convinced himself that he has risen above a 'liberal' understanding of native people, to the judge presiding at her court appearance, Rita Joe is constantly being pressured to account for her actions when they fail to meet the standards of the majority.

Unable to become the good little RASP that the bureaucrats want her to be, she is inevitably pushed into becoming the only other role that white society will permit her — an urban-native derelict.

This dehumanizing process is what prompted Ryga to write the play. He

says, "When I did Rita Joe, it was to sensitize the dominant culture. The dominant society has to give some room..."

A secondary theme running through the play is the conflict between reserve and urban life. The few pleasant memories Rita has, before the teacher, the priest, the police or the social worker enter the scene, are set in a rural reserve. Without sinking into some pastoral reverie, Ryga has sketched an alternative; a rural setting where his characters retain an essential dignity and social network. Rather than the atomized urban derelict, there is a sense of community — shared moments and experiences.

As Ryga pointed out on Tuesday, however, none of this is possible without some measure of autonomy; native control over their land and economy. "Without an economic base, there is no cultural possibility," he said.

The issue is, once again, a question of whether or not native people can control their destinies, their land. Speaking of the situation facing native people 19 years after the play was first produced Ryga says, "Nothing is resolved yet, the only issue that the government has clarified its position on is that it's not going to give up control of (native) land."

In *Rita Joe*, Ryga delineated a system where people's lives are controlled by a racist bureaucracy. He sees this as still being the case: "I think there are certain government institutions that push that (paternalism). The Department of Indian Affairs remains a detached bureaucracy."

The Ecstasy of Rita Joe takes place in a world where the paternalistic and racist majority controls the lives of native people. A portrait of Canada in 1967, a portrait of Canada in 1985.



DAILY PHOTO — CHRIS LAWSON

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Erratum

In Monday's Daily the starting pay for Royal Montréal Regiment was said to be \$26 per day. It should have read \$40 per day. The Daily apologizes for the error.

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Exchange Programs

The Registrar's Office invites students interested in a 1986/87 exchange program in France, Switzerland, or the U.S.A. to meet with students who have participated in these programs. Information and applications will be available.

Monday, November 18, 1985
Leacock 232 4:15 p.m.

La pêche empêchée

par Marie-Nathalie Le Blanc

Deux blancs de Chateauguy sont arrêtés et se font confisquer leurs équipements de pêche par les agents de la paix de la réserve de Kahnawake. Les pêcheurs avaient refusés d'acheter les permis de Kahnawake et étaient sous l'influence de l'alcool. Ils seront appelés à comparaître devant la Cour de justice de Kahnawake.

En mai dernier, dans le cadre d'un programme qui promouvait la conservation écologique des eaux du St-Laurent et de son environnement, le conseil de la réserve de Kahnawake a décidé

d'émettre des permis de pêche.

La résolution a élevée la possibilité de contestation de la légalité des dits permis par le gouvernement provincial et les environnantes. Le conseil Kahnawake maintient le droit de juridiction sur la partie du fleuve qui traverse leur territoire. Le conseil a donc pris les mesures disponibles pour éviter tout évènements fâcheux. Un corps formé de bénévoles a été entraîné pour assurer pacifiquement l'application des règlements concernant ces permis de pêche.

Jusqu'à maintenant, l'affaire concernant les deux résidents de

Chateauguy est le seul incident ayant eu lieu.

Selon Joseph Norton, le chef de la réserve de Kahnawake, les agents de la paix de Kahnawake ont offert aux deux pêcheurs d'acheter les permis de pêche. Devant leur refus et leur état d'ébriété, ils les ont priés de quitter les abords du fleuve. Refusant d'acquiescer à cette demande, les deux pêcheurs sont fait confisquer leur matériel.

Ce procès force le soulèvement de la question de juridiction sur le fleuve St-Laurent et de la légalité des permis de pêche émis par les Mohawks de Kahnawake.

Pour l'instant, le gouvernement n'a entrepris aucune action à ce sujet. Mais un représentant du gouvernement à informellement rencontré Norton dans le but de trouver un terrain d'entente. Norton affirme que le gouvernement n'a aucunement l'intention de reconnaître la juridiction de la réserve de Kahnawake sur le fleuve St-Laurent. Il dit que le problème sera plutôt résolu par une entente politique.

Si le gouvernement ne prend aucune mesure, dit Norton, l'émission des permis de pêche de Kahnawake deviendra admissible et acceptée par la population.

L'Association de pêche et de chasse du lac St-Louis et de Chateauguy contestent le droit à la réserve d'émettre des permis de pêche et entrevoient la possibilité d'affrontements physiques. Ceci pourrait pousser le gouvernement à tenir la réserve responsable du désordre.

C'est pourquoi le conseil de Kahnawake espère arriver à une entente politique avec le gouvernement.

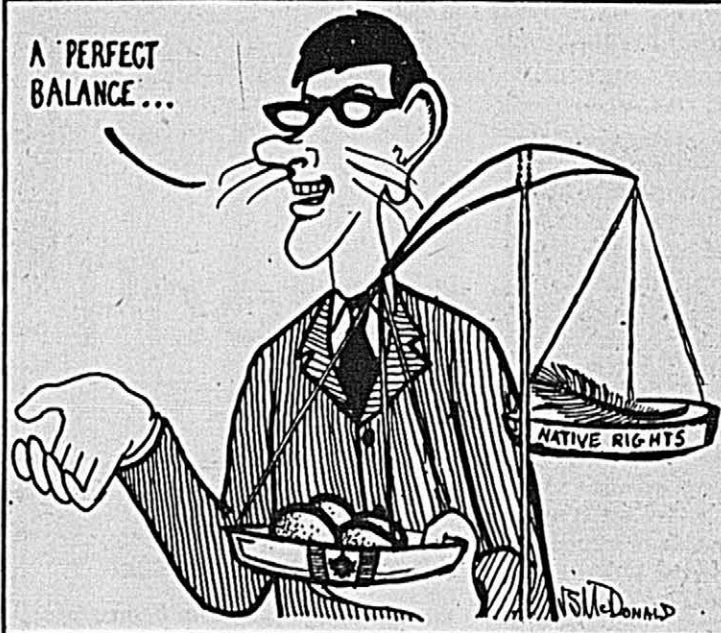
Norton explique que l'argument supportant l'émission de permis de pêche repose sur le droit acquis des amérindiens face au territoire. Les Mowhaks nation amérindienne comprenant les habitants de Kahnawake, n'ont jamais abandonné leurs droits ou titres face au territoire. Mais les gouvernements fédéraux et provinciaux ont assumé un droit de juridiction sur les amérindiens.

De même, les Mohawks n'ont jamais renié leur droit d'être reconnus et d'agir en tant que nation distincte de la nation canadienne.

Depuis les quinze dernières années il existe un mouvement organisé d'émancipation parmi les amérindiens. Ils prônent la coexistence de deux nations amérindienne et canadienne, mais ils proclament leurs droits inaliénables au territoire et aux ressources naturelles. Ils espèrent aussi étendre leurs droits en acquiesçant plus d'autonomie.

L'argument appuyant l'émission des permis de pêche est donc fondé sur un droit acquis de juridiction sur le fleuve St-Laurent.

A PERFECT
BALANCE...



Inuit symposium

by Tony Volpon

The Kativik School Board's five day symposium in Kuujuaq, Québec, which evaluated the educational achievements of Inuit education after the James Bay Agreement, ended today.

The symposium took a comprehensive view of the problems faced by the Inuit over the ten years since they took control of their educational system and formed the Kativik School Board.

The symposium included parents, teachers, students and drop-outs from each of the fourteen communities the school board serves. Also invited were government representatives, clergy and educators from other native groups from Labrador, the Northwest Territories, Alaska and Greenland.

"We are taking a hard look at the orientation and our philosophy of education, especially in relation to language and preserving our culture," stated Anna Campagna, post-secondary school councillor with the school board.

The James Bay agreement, signed in 1975 by the Bourassa government, established one school jurisdiction over the 55th parallel in northern Québec, thus creating the largest school territory in Canada.

As a school board, it must present an annual budget to the

Ministry of Education. "Our dealings with the ministry have been largely successful, but there has been some lack of sensitivity, especially when dealing with funds for capital construction. Things are recognized in word, but not in fact," said Anna Campagna.

The board caters to 2000 children and 500 adults. That the boards must work with so many people spread over such a large, thinly populated area adds to the boards many problems.

Though the Inuit are not affected by Bill 101, the board must provide education in English, French and Inuktitut. It develops programmes and educational material in all three languages. It also trains its own teachers. The school board attempts to mediate the needs of educating the Inuit in their own culture with the need to prepare them for the modern world.

As the pre-symposium statement read: "For most Inuit the old nomadic way of life is a thing of the past. Much as we may long for the return of the old and uncomplicated times we realize we cannot turn back the years."

A symposium report recommending changes be made to the system will be written and presented to the Government, as well as the Inuit communities involved.

é Native women regaining power

by Diane Reid

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It is no secret that native women do not have the same rights as native men. During the past two years, the media and the Canadian government have made a big fuss about discriminatory aspects of the Indian Act and about the resistance of certain Indian organizations to abolishing discrimination. But the media and the government haven't whispered a word about how and why native women came to be among the most powerless in Canadian society.

While Indian men can marry whites, retain their full status, and confer on their children and non-Indian spouses full Indian status, until recently Indian women lost their status and band membership upon marrying a non-Indian. To this day, children of status women and non-status men do not have the same rights as children of status men and non-Indian women. The most well-known enshrined discrimination of Indian women was section 12(1)(b) of the Indian Act. The consequences of section 12(1)(b) for Indian women extended from marriage to the grave and even beyond that, wrote Kathleen Jamieson author of *Indian Women and the Law in Canada: Citizens Minus*. "The woman, on marriage, must leave her parents' home and her reserve. She may not own property on the reserve and must dispose of any property she does hold. She may be prevented from inheriting property left to her by her parents. She cannot take any other part in band business. Her children are not recognized as Indian and are therefore

Jamieson.

Says Gail Stacey-Moore, first vice-president of the Québec Native Women's Association, "There were matriarchal societies in existence. There was resistance to discrimination in the beginning."

In 1724, a Jesuit named Lafitau wrote of the Iroquois nation: "Nothing ... is more real than this superiority of the women. It is of them that the nation really consists; and it is through them that the nobility of the blood, the genealogical tree and the families are perpetuated. All real authority is vested in them. The land, the fields and their harvest all belong to them ... The children are their domain and it is through their blood that the order of successions is transmitted."

Although political and social organization differed from band to band and nation to nation, and research into traditional sex-roles is limited, many researchers now believe that women played an active role in a number of nations, if not most of them.

But slowly, steadily, through personal contact and through laws, Euro-Canadians eroded native women's rights and skewed native society's perception of the role of women.

In the 17th century, Jesuit missionaries were shocked by the amount of power women had in the matriarchal Montagnais nation, and encouraged Montagnais men to stop listening to the women. "In France women do not rule their husbands," Paul Le Jeune told a Montagnais man in 1636.

Nineteenth-century legislators, products of Victorian England, believed that the only role women should have was that of procreator. Under British common law, women were the property of their husbands. All power was centre in the male, and passed from generation to generation through the men.

When the young Dominion of Canada passed its first Indian Act in 1869, Indian women were, for the first time, given fewer rights than an Indian man. They lost the right to vote in band elections, to inherit from their husbands, and to retain their status when they married non-Indians.

Indians objected strongly to the act. In 1872 the Grand Council of Ontario and Québec Indians wrote to the Minister at Ottawa that they wanted the act amended. Among other changes, they demanded that Indian women should have the right to marry when and whom they please, without subjecting themselves to exclusion or expulsion from their tribes and the consequent loss of property and the rights they may have by virtue of their being members of any particular tribe. The Indians were ignored.

In 1951, the Canadian govern-

ment moved to further entrench discrimination against Indian women in the revised Indian Act of 1951, by forcing involuntary enfranchisement on women marrying non-status men. Previously, an Indian woman was still entitled to treaty money and band annuities when she married a non-Indian. Enfranchisement meant that a woman would lose

consent of Native people. Many Indian groups feared that one change to the act would give the government a lever to dismantle the act, and for the first time, many native organizations ceased supporting equal rights for male and female Indians.

When native women's associations lobbied the government for

membership upon application. The QWNA fought "tooth and nail" for the bill, says Stacey-Moore.

But the bill is not perfect.

Children of native women and non-native men still do not have the same rights as children of native men.



DAILY GRAPHIC — JULIA ASIMAKOPOULOS

all of her native rights forever.

The Native Brotherhood of B.C. stated that women who had lost their status through marriage and who were deserted or widowed should be allowed to rejoin their band with their children. Other organizations said that decisions about band membership should be made by the bands, and that involuntary enfranchisement should be abolished.

The organizations were again ignored. Involuntary enfranchisement for native women who married non-native men became law.

Says Stacey-Moore, "The laws of the country do have a function in changing the attitudes of people." The Indian act was so discriminating that the reserves have internalized the discriminating concepts during the past 100 years, she says.

When the government began talking about changing the Indian act again in the late 1960s, it became clear to native groups that the government wanted to assimilate Indians by eventually abolishing what few rights and privileges natives had. The National Indian Brotherhood, while saying that discrimination against women was unjust, refused to accept any changes to the Indian act until the act had been completely overhauled with the

changes during the 1970s and 1980s, they found that the government who created the discrimination was now trying to blame the Indians, wrote Jamieson.

In 1978 Marc Lalonde, then Minister Responsible for the Status of Women, said: "Discrimination against women is a scandal but imposing the cultural standards of white society on native society would be another scandal."

It wasn't until the equality clause of the new Canadian Charter of Rights and Freedoms came into effect on April 17, 1985, that the government, under pressure from Native Women's associations, amended section 12(1)(b).

Bill C-31, passed on June 28, 1985, said that Indian women will no longer lose their status when they marry a non-native. Women who lost their status in the past will regain status and band membership upon application.

First generation children of native women and non-Indian men will be able to apply to their bands for membership. The bands have two years to develop membership codes to determine whether or not to accept applications. If they do not develop a code, first generation children will automatically gain band

The Native Women's Association of Canada disagreed with the process for determining band membership. "All aboriginal people who are a part of the first Nation and are affected by any decision regarding membership must be involved in any determination regarding their rights," NWAC said in the B.C. native paper, Kahtou, this past March.

The fight for native women's rights is far from being over. Bill C-31 will be reviewed and, if necessary, revised in two years. The QWNA hopes to be able to negotiate for improvements to the bill in the future.

But the most important fight lies outside of the jurisdiction of Bill C-31.

"There is no guarantee that other rights and freedoms would be covered by an equality clause," says Stacey-Moore, "no guarantee that it would extend to reservations."

Native women's associations are now lobbying the government to be included in constitutional negotiations. "Self-government and equal participation is the most important issue at this point...", say Stacey-Moore, "Women want to be a part of that process of negotiation, it will determine the future of Indians. It is as important as the repatriation of the Canadian constitution."



DAILY GRAPHIC — JULIA ASIMAKOPOULOS

Invectives will be mercilessly hurled at the exciting pluralistic society session in Union B03 at 16h30. Dallytes be there!

Elegance in Eyewear

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Mini Tournament

PRIZES!!

Après Squash Brunch
Sat. Nov. 16 9 am-12 pm
Currie Gym

FRIENDS!!

New members welcome

Whether before, during, or after...
Whether to celebrate, relax, or enjoy...

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ADMISSION: \$2.00

PRIZES!

GAMES!

DANCING!

ALL PROCEEDS GO TO CHRISTMAS BASKET FUND-SOCIAL
OUTREACH COMMITTEE.

Broken Windows — formerly the
X-Men, in Gertrudes' at 21h00. DJ
by CFRM. Free.

Players' Theatre — workshops on
how to audition. Participation to-
day and Friday costs \$5.00.
19h-23h00. Union, 3rd floor.

PoliSci Students' Association —
film "The Day of the Jackal" today
at 13h30 in Leacock 429.

AIDS Committee — office hours
today from 14h00 to 17h00, Union
417.

McGill Entrepreneurs Club —
general meeting for existing and
will-be members today at 16h30 in
Union 107/108.

**Department of Epidemiology and
Biostatistics** — seminar series
"Do family physicians need nurse
assistants to detect and manage
hypertension — a randomized
trial?" with Dr. Martin J. Bass of
Univ. of Western Ontario at 13h00,
Purvis Hall, room 25, 1020 Pine
Ave W.

Alpha Epsilon Psi Fraternity —
bakesale for Multiple Sclerosis
from 10h00 to 15h00 on main floor
of Union Bldg.

Film Series — McGill School of
Social Work presents Shifting
Gears and To Have and to Hold in
room 110, Wilson Hall from
13h-14h00.

Detour — McGill's residence pub
is having a Dance Party from
22h00 to 01h30. Top of University
St.

Film Society — presents "Rebel
Without a Cause" at 20h00 in FDA
Auditorium. Only \$2.

History Students' Association —
Bernadette Devlin-McAliskey will
speak on "A Republic Perspective:
the History of Northern Ireland in
the 20th Century" at 15h00 in
Leacock 219.

Friday
Network Alternatives — Games
Night in the Alley — "Oxford
Bluff" games and prizes, 19h00.
External Affairs Committee
meeting — 14h00, Union room
107/108.

McGill Contemporary Dance
Ensemble — auditions for an up-
coming dance production in
February. Men and women need-
ed. Come ready to dance. 17h00,
3rd floor, Currie Gym.

Film Society — presents
"Greystoke: The Legend of Tar-
zan, Lord of the Apes," at 20h00,
Leacock 132. \$2.

Yellow Door Coffee House —
presents Peter Chalmers — hot
guitar player tonight and Saturday
night from 20h30 to midnight. 3625
Aylmer.

NDP — Flyers blitz in support of
Greta Nemiroff's campaign for
NDP in Westmount. Party to
follow. 19h30, corner de Maisson-
neuve and Metcalfe in West-
mount.

Debating Union — Judges needed
for High School tournament Fri-
day and Saturday, training of-
fered. Fill a slip out in Union 403.
Live DJ — in Gert's by CFRM till
02h00. Free.

KRT Fraternity — Weeble Ap-
preciation Night, happy hour
22h-23h00, 620 Prince Arthur St. W.
Monahan Cross Cultural Centre —
Debate on Ghettos at 20h00,
4917 St. Urbain.

Saturday
CFRM — Tune in at 15h30 to the
latest in chart topper countdowns,
CFRM's top 17.

Film Society — presents "Ter-
minator" at 20h00, Leacock 132.
\$2.

Moon Coin — performs celtic and
contemporary music in the Alley.
21h00. Free.

Live DJ — in Gert's by CFRM till
02h00. Free.

**McGill African Students' Associa-
tion** — party at 20h00 at Thomson
House.

Monday
Divestment demonstration —
Come show your abhorrence of
Apartheid and support for
McGill's full and immediate
divestment of all its holdings link-
ed to South Africa at 14h30 Mon-
day in front of the Administration
Building.

All those interested in working on the Special Palestinian Issue, there is a meeting in the Daily office Friday at 16h00.

CUP Delegates meeting after today's staff meeting. Be there.

DPS Board Meeting 20h00. Student reps must attend or they will be impeached. We need quorum.



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